A Solemn TESTIMONY AGAINST TOLERATION AND The present Proceedings of SECTARIES and their Abettors in ENGLAND, In Reference to RELIGION & GOVERNMENT.

With an Admonition and Exhortation to their Brethren there, from the COMMISSIONERS of the GENERAL ASSEMBLY of the KIRK of *Scotland*.

WITH

The Return of the Honourable Estates of Parliament upon the said TESTIMONY communicated to them, and their concurrence with the same.

Together with

The Paper of the 5. of *July*, given in by the Commissioners for the Kingdom of *Scotland* to the Speaker of the House of Commons mentioned in the aforesaid Return.

Edinburgh, Printed by *Evan Tyler*, Printer to the Kings most excellent Majestie, 1649.

TESTIMONY

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In Reference to

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The pretended Proceedings of SCOTLANDS

and their Abettors in

ERASTIANISM,

In Reference to

RELIGION

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WITH

An Admonition and Exhortation to their

Brethren there, from the COMMISSIONERS

OF THE

GENERALL ASSEMBLY

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KIRK of Scotland.

Together with

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their concurrence with the same.

Edinb. 16. Ianuary 1649. *Poſtmeridiem.*

A neceſſary and ſeaſonable Teſtimony againſt Toleration, and the preſent proceedings of Sectaries, and their Abettors in England, *in reference to Religion and Government; with an Admonition and Exhortation unto their Brethren there, from the Commiſſioners of the Generall Aſſembly of the Kirk of* Scotland.

ALbeit the work of Reformation in theſe Kingdoms hath ingraven upon it ſo many, and ſo lively characters of the Truth, and Power, and Wiſdom of *Jeſus Chriſt*, as gives unto us ſufficient grounds of hope that he will bring forth the head-ſtone of his houſe with ſhoutings, unto the ſhame of his adverſaries and refreſhing of his people; yet the ſenſe which we have of our duty, in regard of our ſtation and truſt, the danger that threatens Religion and Government, together with the deſire which we have to reſtore thoſe that are fallen, to ſtrengthen the weak, and to comfort the afflicted in *England*, calls upon us to give publick Teſtimony againſt the preſent proceedings of Sectaries and their Abettors in that Land, and to ſpeak a word of Admonition and Exhortation to to our Brethren there.

It hath been unto Us, and we make no doubt unto the Proteſtant Churches abroad, matter of much ſorrow and grief of heart, that

after so many sufferings from, and wrestling with the Popish, Prelaticall and Malignant party: And after that they are brought down by the mighty hand, and stretched out arme of the LORD, there should arise in their stead another to oppose his Work in these Kingdoms; And it adds unto our affliction that they be such as professe for *Jesus Christ*, and pretend unto holinesse, and seemed once to build with our selves, whilest now their way is become grievous, and goes down unto the gates of death, as tending to overturn Religion, destroy the League and Covenant, and to raze the foundations of Government.

It shall not now be needfull to fall upon an ennumeration of all these Errours which have sprung up in *England* of late: A few yeers past have brought forth more and more dangerous opinions in that one Kingdom, then many preceding Generations in all the Churches of *Christ*, so evil and bitter a thing it is to leave every man to his own fancy, and the vineyard of the LORD without an hedge. The late Generall Assemblies of the Kirk of *Scotland* and their Commissioners, have born Testimony against *Independency*, *Erastianisme*, *Anabaptisme*, *Antinomianisme*, *Arminianisme*, *Socinianisme*, *Familisme*, *Scepticisme*, &c. And the Ministers of the Province of *London*, and many others have more particularly reckoned and condemned the Errours which men of corrupt mindes there have run into, We blesse the LORD for every faithfull witnesse, and desires to put to our seal that his Testimony is true; But of all things it most afflicts our spirits, and we cannot but look upon it with horrour and amazement, that in a Land Covenanted with God after Satan hath been so cunning as to sowe the seed of so many Heresies and Errours, he should now prevail so far upon the spirits of men, as to make them instrumentall to plead for a Toleration unto all Errours, and to endeavour that this monstrous Iniquity may be established by a Law, and that of so large extent, as carries no exception, but expresse Popery and compulsion. The first whereof leaves latitude enough to take in any Papists whatsoever, if he can but a little dissemble the grosnesse of his way, and the latter doth

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not obscurely point at those, who plead for the Government of *Jesus Christ* by Presbyteries, and hold that all men are to walk according to the rule of the Word of God; Is this all the favour and approbation, that such may expect to be ranked amongst the worst of Papists? There are many devices in the heart of man; but the counsell of the LORD shall stand; And he will give unto his people a nail in his holy place.

WVe have searched after the minde of *Christ*, and have traced the footsteps of the Prophets and Apostles, in the Old and New Testament: and no where can we finde in the Scriptures of truth, either precept or precedent allowed of God for Toleration of any Errour, much lesse did it ever come into his minde, or did he speak to any of his servants concerning a Toleration of all Errour. As that Infinitely glorious Divine Essence is one in himself most holy, most righteous, most true, so hath he given unto the children of men, one Eternall, unchangeable Law, according to the rule whereof they are to square their profession, and order their conversation: Therefore as his justice requires in the Covenant of Works that we should walk according thereto without declining to the right hand or the left, so he in his mercy promises in the Covenant of Grace to give unto his people one heart and one way to fear him for ever: And in both Covenants they are obliged to walk after the rule of this Law. It is acknowledged by many of those with whom we have now to do, that no liberty is to be allowed unto men in the breaches of the duties of the second Table, which we owe unto our neighbours, but that if a man sin against his neighbour and disturb the peace of the Common-wealth, he is to be restrained and punished; Can there any solid reason be given why it should not also be thus in regard of the duties of the first Table which we owe unto God? Is not one LORD Author of both, hath not conscience influence upon both? Is not the LORDS glory interessed in the one as well as in the other? Doth not his Image shine as brightly, and may it not be as much defaced in the one as in the other, are the things of God lesse precious then the things of men, and that which concerns the

soul lesse to be cared for then that which concerns the body, or are we more to value our own damnage then the Lords dishonour? We know that no man hath dominion over the conscience, But the LORD who made it, exercises his Soveraignty therein; And he hath set a Law unto the spirits of men, after the rule whereof they are to order both their judgements and affections; And hath given power to those whom he cloathes with Authority, which they are to exercise in these things, so far as they are manifested in expressions and actions unto the dishonour of his Name, and hurt and prejudice of others: All those who have their senses in any measure exercised in the Word of God will acknowledge that it is repugnant thereto, that any who are cloathed with power Oeconomick, Ecclesiastick or Politick, should connive at any errour in any of these that are subject to their jurisdiction, or allow it liberty by a Law. *Abraham* did command his children and his household to keep the way of the Lord, and to do Justice and Judgement *Gen* 18.19. *Jacob* took order for purging of his household and all that were with him, from all the Idols and strange gods that were amongst them, *Gen.* 35. 2. *David* will have none of those who tell lies, but such as walk in a perfect way to be in his house, *Psalm.* 101. And the Apostle *Paul* will have all Pastors and Deacons to rule their houses well, and to keep them in subjection, 1 *Tim.* 3. Neither is there lesse required of those who bear charge in the house of God. It was a speciall part of the Office of *Aaron* and his sonnes to separate betwixt the precious and the vile, *Jehoiada* set porters at the gates of the house of the Lord, that none which was unclean in any thing should enter therein, 2 *Cron.* 23.19. The Apostle *Paul* would not give place unto those by subjection who came in privily to spy out the Kirks liberty for the space of an hour, *Gal.* 2.5. and he will have an heretick after the first & and second admonition to be rejected, *Tit.* 3.10. And are not some of the Churches of *Asia* commended for their diligence, and others of them reproved for their negligence herein, *Rev.* 2.2,6,14,15, and 20. And though the power of the Magistrate be herein most questioned by the patrons of Toleration, yet is the Scripture very clear and plen-

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tifull both in precepts and precedents, in promises, rewards, in threatnings and judgements, in encouragements and reproofs, that it is the office and duty of the Magistrate not only to suppresse and punish iniquity and unrighteousnesse, but also ungodlinesse and errour, and that he beareth his sword in relation to both. As the Lord by his servant *Moses*, in the 17. of *Deut.* requires of him that shall reign over his people, that he have a copy of the Law of the Lord by him, and that he read therein all the dayes of his life, that he may learn to fear the Lord his God, and to keep all the words of that Law. So in the 13. of that book he gives a command to put to death the false Prophet, and the Brother that speaks to his people to turne them away from the Lord their God, and the reasons taken from the nature of the duty, whereby he perswades unto the obedience thereof, are perpetuall and no lesse binding unto us now, then to them of old: How strongly doth the Lord plead in the 22. of *Deut.* against Toleration and false worship, and all the occasions thereof, and provocations and incitements thereto, and how severe is he about the removing and destroying all these, and in tying all his people to one way according to the rule of his word, and what peremptory commands are there given unto them concerning both. Was not the blasphemer stoned unto death, *Levit.* 24. 10. It was the great care and singular commendation of *Joshua*, *Samuel*, *David*, *Asa*, *Jehosaphat*, *Hezechiah*, *Josiah*, *Ezra*, *Nehemiah*, *Zorobabell*, and of such as Iudged or reigned well in *Israel* or *Judah*, that they preserved Religion and Reformation in integrity, restored it when it was faln and corrupted, by destroying Idolatry, and establishing the pure Ordinances of God. *Asa* made a Covenant, and commanded *Judah* to seek the Lord God of their Fathers, 2 *Chron.* 14. *Jehosaphat* went out throughout the people, from *Berseheba* to mount *Ephraim*, and brought them back unto the Lord God of their Fathers, 2 *Chron.* 19. *Josiah* made a Covenant, and caused all the people to stand to it, 2 *Chron.* 34. 32. And the children of *Judah* after their return from *Babylon* made a Covenant, and entred into a curse, and into an oath to walk in Gods Law, and to observe and do all the Commandments of the Lord their God,

Nehem.

*Nehem.*9.38,10,29. It is left as a note of perpetuall infamy upon *Jeroboam*, that he causfed *Israel* to sin by erecting the Calves at *Dan* and *Bethel*, and suffering the people to go a whoring after the same, and as it was the cause of the destruction of his house, so at last of the exterminion of *Israel*; And it is severall times observed by the holy Ghost as a fault in severall of the Kings of *Judah* that the high places were not taken away, and *Judah* it self was also many times sore plunged of God, and at last carried into captivity because of their Tolerating of Errour and Idolatry; And whoso well ponders the story of *Iosephus* the Jewish Writer, will finde that both in Divine and Politick considerations, the Toleration of divers Sects amongst them was a main cause of their ruine.

Some say, that the coercive power of the Magistrate had place in the Old Testament, because of an infallible judgement of direction that was always present with them in the *Vrim* and *Thummim* for applying of the Law to those who were guilty; But besides, that this overthroweth all Ecclesiastick as well as Civill censures under the new Testament, as supposing the necessity of an infallible direction to the right proceeding unto a sentence against a blasphemer or heretick, what needed then any Judiciall processe or the testimony of Witnesses against such, This argues that the procedour was to be in an ordinary way according to a known standing Law, as in cases of the second Table: And it hath as little strength that the Magistrate then did these things not as a Magistrate but as a Type of *Iesus Christ*, seeing the Kings of the heathen such as *Artaxerxes*, *Nebuchadnezzar* and *Darius* made decrees hereabouts, whose practise is commended by the Spirit of God: And some knowing no other shift, would have the Old Testament laid aside in all the question and have proofs only from the new; but did not the Prophets of old foretell that their should be such a thing under the New Testament; *Zachary* in his 13. telleth; that in the day that the fountain shall be opened in the house of *David* for sin and for uncleanesse, the Prophet that speaks lies in the name of the LORD shall not live, but be thrust thorow; And as *Iesus Christ* commands us to beware of false

Prophets,

Prophets, *Matth.*7.15. And the Apostle *Paul* to marke them who cause divisions, *Rom.*16.17. and wishes that those who troubles the Churches of *Galatia* were cut off, *Gal.* 5.12. So the same Apostle, *Rom.*12. tells us that the Magistrate is the Minister of God, a revenger to execute wrath upon those that do evil; Neither is this wrath confined to the deeds of unrighteousnesse, and these things onely that are prejudiciall unto men, and troubles the peace of the Common-wealth, but is also to be extended to these things that are dishonourable to GOD and the peace of the Church; for it cannot be shown that any part of that power which Magistrates had under the Old Testament is repealed under the New, neither can any convincing reason be brought, why it should be of narrower extent now nor then; are not Blasphemies, Heresies and Errours dishonourable to GOD, and destructive unto souls as well now as of old? And are not men as prone to run into these things? And have they not need of as many remedies and restraints now as of old? Nay, be not these evil works, as well as the works of injustice and unrighteousnesse? they are high transgressions against the first and great Commandment of the Law, and *Moses* speaking of the punishing of them, calls them the evil which we are to put away from amongst us, *Deut.*13.5. And the Apostle *Paul* desires us to beware of men that are polluted therewith as evil workers, *Phil.*3.2. and the same Apostle calls them evil men and seducers, 2 *Tim.*3.13. and the Apostle *Iohn* calls their works evil deeds, 2 *Iohn* 10. Therefore if liberty be granted in these, We know no cause why men that can in a handsome way pretend conscience for it, should be denied liberty to run into excesse and riot, and to commit all sort of uncleanneſse and practise all wickedneſse with greedineſse; Which makes us the lesse to wonder, that it is propounded that nothing may be punished with death but murder: Thus far do the principles of Libertines lead them, that the most monstruous and unnaturall abominations that can be are not to be punished with death; Neither belike should murther be excepted, if the carnall desire of the preservation of naturall life did not lead them to it: We know not with what words

of wonder and astonishment to express our selves upon these things, passe over to the Isles of *Chittim*, and see and send unto *Kedar*, and consider diligently, and see if such a thing hath been heard of of old, or of late amongst the most brutish and barbarous Nations, such a cursed Toleration as this will not only make every thing in Religion appear to be uncertain, rend the Churches and disturb the State, and trample all Ordinances, Order and Government under foot, and bring forth many blasphemies and abominations, but is like to banish Religion and Righteousnesse quite out of the Land, and at last make a Hell upon earth.

And the thing in it self is not more strange unto us, then that these who have lifted up their hands unto Heaven, and sworn before God, Angels and men to extirpate Popery, Heresie, Errour, Schism, Superstition, Idolatry and Prophanesse, and whatsoever is contrary to sound Doctrine and the power of Godlinesse, and who do so much pretend unto holinesse, and have been made partakers of so many mercies and deliverances, should have so far forgotten the Oath and Covenant of GOD, as to plead for, and proclaim a liberty unto all these things. The Solemn League and Covenant was in the beginning, amongst all the means that could be thought of, looked upon and entertained as the strongest Bulwark of Religion, and surest foundation of a lasting Union and Peace betwixt the Kingdoms, and the best way for bringing down the enemies of both, and being confirmed by the Oath of God, cannot be repealed nor altered by any power or authority on earth, but obliges both Kingdomes unto all the duties contained therein, which makes us to wonder that men should be so unhappily bold as to sport with the Oath of GOD, and mock the Almighty, who is a severe avenger of all such things. And albeit we have no cause to repent of Covenanting with *England*, as having done a necessary duty, and laid the foundation of a glorious Work, which we trust shall be perfected maugre all the opposition of men, and that we resolve to adhere to that solemn League and Covenant as long as we live, yet have we reason to complain of the exceeding great levity and inconstancy of some of those with

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whom we had to do, because of the sad reproach that is thereby brought upon the Cause of GOD, and the great prejudice that doth thereby redound to the Kingdom of his son *Jesus Christ*.

Neither is it the least part of our grief, that as a Throne is set up for *Satan*, and the House of GOD laid waste, so the Civill Government is exceedingly shaken, if not quite subverted and overthrown. We plead not for Tyrannie, or Arbitrary power either in Kings or Parliaments; Neither are we to own or justifie any man in his sin, but we may remember what adversaries have many times cast upon both Kingdoms, and what both have oftner then once Printed and Published to the world for their vindication in this; and if after so many publick professions and solemn attestations to the contrary, the foundations shall be razed, Monarchy be destroyed, and Parliaments subverted by an imaginary and pretended Agreement of the People, as it would destroy the League and Covenant, and cause the adversary to blaspheme and insult, so it cannot but be the cause of many miseries and calamities unto these Kingdoms. If power be originally in the people, and all of them do equally share in the priviledge of Libertie and freedom, how comes it to passe that a few take upon them to impose this Agreement upon others, and that it is desired that the oppolers may be punished with death; let it be yeelded that some at first may condescend upon the modell without the knowledge of the whole body, yet when it is offered unto them, what if the one half or the greater part shall refuse to consent or submit thereto, shall they be compelled by others to do it, and destroyed if they will not obey? Is not this to take power over these that have equall power with themselves, and to encroach upon the freedom of those who are as free as themselves? If it be said, that they do but impose in things necessary, that concern common equity and freedom, We demand who are Judges of these things? Have not these who refuse, as much power and freedom to judge, as those who would impose it upon them, and if they judge it to be contrary to their freedom, who can controul them herein, without encroaching thereupon, and offering violence to their consciences who may con-

ceive ſuch a way neither to ſute with Religion nor righteouſneſſe; And to ſpeak nothing of the troubles that are like to ariſe otherwayes, may not this open again the iſſues of blood, and imbroil the Land in a new War betwixt theſe who ſhall refuſe, and theſe who ſhall impoſe ſuch a modell, wherein men may happily loſe both themſelves and their liberty, whilſt they ſeek to be too much free; were it not better to preſerve Monarchy and the Priviledges of Parliament, walking in the middle betwixt Tyrannie and *A*narchie, betwixt Arbitrary Government and confuſion.

We know that ſuch a way is looked upon by ſome as the beſt foundation of ſafety, but we know nothing more like to bring ruine and deſtruction, And therefore pitying theſe who are gone out of the way, We do from the compaſſion which we have to their ſouls, earneſtly, and in the name of the LORD, Beſeech all theſe in *England* who plead for Toleration, the laying aſide of the Covenant and change of the Civill Government, to conſider theſe things impartially. 1 What fair profeſſions and promiſes were made unto this Kingdom, to perſwade them to joyn in Covenant with *England*, and how often before and ſince that time theſe things have been renewed by Letters, Declarations and Remonſtrances unto theſe in this Land, petitions to the King, Ordinances of the Houſes, and letters to the Kirks abroad; all this is ſtill upon record, and will beare witneſſe before the Lord, and unto the following generations againſt the levity, perverſneſſe and perjury of thoſe who have ſworn the League and Covenant, and giude ſo much about to change their way. 2 That the League and Covenant was the firſt foundation of their victories and ſucceſſe, and of the ruine of the Malignant party in *England*. We need not put them in minde at what low ebb the Parliaments forces were at the contriving thereof, and how ſoon the Lord gave Teſtimony from heaven, by victory over the enemy, of his approbation of the ſame, and how from that day forward they proſpered, and the enemy fell before them ſtill. 3 That the LORD hath alwayes been a ſevere avenger of the breaches of Oaths and Covenants perſonall, and which concerns the things of men, much more Nationall, and which concerns the things of God.

5 That

5 That never any perverted the truth, and corrupted the Worſhip of God and proſpered. 6 What ſhal be the advantage, nay how great ſhall be the loſſe of all the expence of blood and of pains that theſe Kingdoms have been at; If for all this, We ſhall reap nothing but Toleration and confuſion; have we laboured in the fire to remove one corrupt Religion, and to bring in many in its ſtead, to put down Tyranny and ſet up Anarchie? 7 Whether this be ſuch a Teſtimony of gratitude, as the Lord calls for at their hands in lieu of all his mercies, and giving unto them victory over all their enemies. 8 Whether ſueh things beſeems thoſe who would be called Saints, and pretend to be for the Lord, and uſe his name in all their profeſſions and undertakings. 9 Whether ſuch proceedings do not bring a ſad reproach and heavy imputation upon the work of God in theſe Kingdoms; In nothing do the Popiſh, Prelaticall and Malignant party more inſult; and is it a light matter to cauſe the enemie to blaſpheme? 10 How ſore the weak are ſtumbled, and the hearts of the godly throughout all the Proteſtant Churches wounded. We have ſuffered many things, but nothing ſo heavy to our ſpirits as this. 11 If ſuch a way be not contrary to the whole ſtrain of Gods word, and to the practiſe of all the Saints ſince the beginning of the world unto this day. 12. What ſhall be the end of theſe things, and the many ſad and dolefull conſequents that ſhall follow thereupon. If from theſe and the like conſiderations any be moved to take warning to deſiſt from the evil of their way, we ſhall therein rejoyce and glorifie God on their behalf; But if they ſhall refuſe to hearken, we have diſcharged our conſciences; and in the name of the Kirk of *Scotland* whoſe ſervants we are, We do Diſſent from, and Proteſt againſt ſuch proceedings, as deſtructive to Religion, the ſolemn League and Covenant, the work of Uniformity, and the Civill Government; And ſhall wait for the ſalvation of the Lord.

In the next place, albeit we do not deſire to adde ſorrow unto any mans affliction, but rather if any ſuffer for righteouſneſſe ſake to comfort him; Yet we were not faithfull if we did not put our Brethren in *England* in minde of their ſlothfulneſſe and negligence

in the Lords Work, that in this day of their trouble they may be humbled because of their want of zeal for God and his cause. The Lord put into the hands of the Parliament of *England* many precious opportunities and fair occasions to have extirpate Popery, Errour, Heresie, Schism and prophanesse, and to have established reformation, and the Government of the house of God, many petitions and supplications from many in *England*, and Declarations and Remonstrances and Letters from the Parliament and Generall Assembly and their Commissioners in this Land were tendred unto them concerning this thing, yet notwithstanding of all these, did they still suffer the house of God to lie waste, and the evill to grow which had been easily resisted in the beginning, but now is gone over the face of the Land like a flood, and hath troden under foot their own power and authority. It hath been the Lords way in carrying on of his work, to stain the pride of all glory, and to break and put down all those powers that have not exalted himself and promoved the Kingdom of his Sonne. And though We do not justifie these insolent attempts upon the Houses, yet we cannot but desire the Members to behold the hand of the most high, and to read their sinne engraven in their judgement. It is a righteous thing with the Lord to abase all those that will not honour him. The Lord certainly hath a great controversie against them for encroaching upon the Royall Scepter of Jesus Christ, and denying unto him any externall government over his house, but such as is dependent upon them, by assuming unto themselves the ultimete decision of all Ecclesiastick causes and Kirk censures: And doubtlesse the Lord is also highly displeased with their proceedings in the Treaty at *Newport* in reference to Religion and Covenant, concerning which, they accepted of such concessions from his Majesty as was dangerous and destructive unto both. We wish that they may now at last see their negligence and presumption in these things, and be men of wisdom to hear the voice of the rod, and who hath appointed it, if their soul be humbled for their sinne, and if they shall take upon them the vowes of God for giving unto *Jesus Christ* his due, & doing whatsoever is commanded by the God

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of heaven for the house of the God of heaven; who knowes but the Lord may take away their reproach, and restore them to their dignity and power.

And though we doubt not but many in *England* have these years past mourned for the desolations of the House of GOD, and for the rise and growth of so many Errours in that Land, and have ponred forth their supplications before the LORD for a remedie of these things; And that we are not ignorant what a considerable number of Ministers have done in their Sermons, and Printed Books, and Testimonies, yet we shall desire all that love Truth and Holinesse in that Land, to consider whether they have so timously, and with that courage and zeal that was convenient appeared for the LORD, and acquit themselves in their duty in reference to Religion and the Solemn League and Covenant, and if any finde themselves faulty, to mourn for it, and to pray for mercy, and more of the Spirit of *Christ*, that they may hereafter be more faithfull, and do their duty boldly and without fear; As many in *England* mourned with us in the day of our distresse before the LORD in our behalf, so we and all the Godly in this Land, pour forth our supplications to GOD in private and in publick for them; And albeit we will not take upon us to prescribe, yet as the Servants of the living GOD who have obtained mercy in some measure to be faithfull, and have found such a way to be profitable amongst our selves; we exhort all our Brethren in *England* to acknowledge their Iniquities before the LORD, especially the breaches of that solemn League and Covenant which was so publickly sworn, before GOD, Angels and men, and to renew their Oath and Vowes in his sight, which we doubt not, if gone about in sincerity, shall be attended with a blessing and successe from Heaven: It hath been the LORDS dispension in these Kingdoms, for the most part, to leave a branch of hope in the one Kingdom, when the other was like to perish, and to suffer enemies to grow to a great height of insolence and power, and then to bring them down; And therefore albeit the floods lift up their voice and make a noise, yet we know no cause why the

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LORDS People ſhould wax faint or caſt away their confidence, the LORD on high is more mighty then the noiſe of many waters, yea, then the mighty waves of the Sea; his Word is eſtabliſhed in heaven, and his Teſtimonies are very ſure; And beſide the many great and precious promiſes which he hath given unto us, and his goodneſſe to his Saints of old, he hath furniſhed his People in theſe Lands with ſo many experiences of his mighty Hand and ſtretched out Arme, working ſalvation and delivery for them, that it were a ſhame for any amongſt them to wax faint, and not to believe; For yet a little while, he that ſhall come will come, and will not tarry; Now the juſt ſhall live by Faith, but if any man draw back, his ſoul ſhall have no pleaſure in him.

A. Ker.

Edinb.

Edinb. 18. *January*, 1649.

THE RETURN OF THE ESTATES of PARLIAMENT UPON THE TESTIMONY.

Communicated unto them by the Commissioners of the Generall Assembly, and their concurrence with the same.

THE Estates of Parliament presently conveened Taking to their most serious consideration *the seasonable Testimony against Toleration, and the present proceeding of Sectaries and their Abetters in* England *in reference to Religion and Government, With an Admonition and Exhortation to their Brethren there from the Commissioners of the Generall Assembly of the Church of Scotland* communicated unto them by you; And ponder

ing the present sad and strange condition of affairs in their neighbour Kingdom of *England* represented therein, & in several other Papers come to their knowledge; They do return unto you their hearty thanks both for your good correspondence (which the Parliament will with all cheerfulness entertain) and for your great care and faithfulness in giving such necessary and seasonably Warnings and Testimonies against the dangers of the times on all hands at all occasions, And do heartily Concur in the grounds thereof against Toleration and the present proceedings of Sectaries in *England* in reference to Religion and Government, and in the Admonitions and Encouragements so fully expresst in the said Paper: And do most willingly adde this our Testimony thereunto; That our Brethren of *England* may be the more moved by the mouth of two Witnesses, and especially such as together with them stand and fall, and are covenanted with them for mutuall good, to lay those things to heart, and to abstain from all such sinfull and dangerous courses, And the faithfull not to faint under these afflictions, or to omit any necessary Testimonies or Duty against the corruption of the time; And because there have been severall aspersions published in Printed Pamphlets, for the strengthening of the hands of those who go on in these sinfull wayes, and for discouraging the hearts of these who are suffering under them; Therefore the Estates of Parliament after diligent enquiry at all the Members of this Court upon their publick and solemn Oath, both concerning themselves and others: Do Declare, and can assure their Brethren of *England*, that they cannot finde that either this Kingdom or any person thereof, had any knowledge of, or accession unto the late proceedings of the English Army in relation to the Kings Person, or the Houses and restrained Members thereof, But are very confident there is no ground for such aspersions. On the other hand so soon as this Parliament was conveened and constituted, and heard of the present posture of affairs, They being no wayes satisfied with their proceedings, and the reasons thereof, published to the world, And being convinced of the dangerous consequences thereof, and calamities likely to follow thereupon

upon, They did give present instructions to their Commissioners upon many reasons founded on the Obligations and Declarations made between, and by both Kingdoms (of which the matter of Fact is fully expressed by the Paper given in by our Commissioners on the 5. of *January* instant, to the Speaker of the House of Commons in our name, and according to our minde, herewith communicated to you) to presse a delay of all procedours against the Kings Person, the Prince his right of succession, or the fundamentall Government of the Kingdom, untill this Kingdom were heard to represent their interest and desires; And in case of their refusall that they should enter in the name of this Kingdom their dissent, and Protest, That as this Nation is free from all knowledge of, and accession to these designes and practises; So they may be free of all the Calamities, Miseries and Confusions which may follow thereupon to these *distracted* Kingdoms. And as our constant resolution and earnest desire to preserve inviolably the Peace and Union between the Kingdoms, will evidently appear to any who will read (beside all our former Actions and sufferings for it) our Act of Indiction of this present Parliament, and our Act repealing all past in the last Parliament or Committee of Estates for the late unlawfull Engagement against *England*. And as ye are witnesses of our keeping a Solemn day of Humiliation, not only for our own sins and miseries, but also for the sins and distresses lying on our dear Brethren, and for seeking the Lords Direction to us, that we may know and perform all the duties which the LORD requires of us at such a time, after such Iudgements and Deliverances on his part, such an Acknowledgement and renewed Covenant on our part, not onely in relation to our own affairs at home, but also to what may concern Religion, King and Kingdoms, according to the solemn League and Covenant in these united Nations; So We Declare that it is our constant resolutions, with Gods assistance to give all seasonable Testimonies, and do all necessary duties within our power and calling, for the preservation of the begun Reformation against Toleration of all Religion, and of the

fundamentall Government against Anarchy and confusion, And for continuing and preserving the Peace and Union between these Kingdoms, and all the Bands thereof, so often acknowledged and expressed in their Treaties, especially *one King, one Covenant, one Religion*, And for the observance of the manifold Declarations emitted between and by both Kingdoms to the World, in the positive and necessary duties for pursuance of all the Ends of the solemn League and Covenant. And to this effect we are and shall be most ready to deal and interpose in all earnestnes and sincerity of heart, and by all lawfull and necessary means with all whom it may concern, for setling Peace and Truth in these Kingdoms, upon the grounds and Propositions so often agreed unto, and so long insisted upon by these two Nations, and upon what further shall be found safe and necessary for the removing of these distempers, and preventing new issues of blood, Calamities and Confusions in these Kingdoms, which the Searcher of hearts knoweth to be the earnest desire, and firm resolution of this Court and Kingdom.

Londons Cancell.
I. P. D. P.

FINIS.

THE PAPER OF The 5. of *July* given in by the COMMISSIONERS For the Kingdom of SCOTLAND TO THE Speaker of the House of Commons mentioned in the aforesaid Return.

SIR,

THE Committee of Estates of the Kingdom of *Scotland*, understanding, that the Honourable Houses of Parliament, were proceeding in a Treaty for peace, with his Majestie; did about the beginning of the last moneth authorize us to present Propositions to his Majestie; And particularly, to deal with him and the Honourable Houses, for establishing the Covenant and Presbyteriall

Government, the Confeſſion of Faith, Directory for Worſhip, and Catechiſme, for preventing the Toleration of Idolatry, Popery, Prelacy, Superſtition. Blaſphemy, Hereſie and Schiſme, and for perfecting the great Work of Reformation and Uniformity according to the Covenant; the ſubſtance whereof, hath been formerly communicated in a Letter from the Committee of Eſtates to both Houſes, and by one of our number, upon his reception at the Committee of *Derby*-houſe, by Order from the Houſes of Parliament. But to our great grief, we do perceive, that the diſtractions of this Kingdom are beyond our expectation, grown exceeding high; That a force hath been placed on the paſſages to the Houſes, which during tranſactions of higheſt concernment, hath impriſoned and ſecluded a great number of Members of Parliament, and given occaſion to many others to withdraw, becauſe they finde they cannot Act as in a free Parliament; That Applications are made to you, for proceeding againſt the King, to take away his life, and for changing the Government of this Kingdom; And ſtrong endeavours are uſed to overturn the whole work of Reformation, to caſt off the Miniſtery, and introduce a Toleration of all Religions and Formes of Worſhip, And ſo in effect, to deſtroy the Cauſe wherein both Nations have been engaged, and fruſtrate all the Ends of the ſolemn League and Covenant, which both Kingdoms have ſworn with uplifted hands to Almighty God, ſincerely, really, and conſtantly to perform. The conſideration of theſe things doth exceedingly trouble us, and fill our hearts with fears, That, as they are for the preſent, matter of great provocation of the Wrath of God againſt us, diſhonourable to his Name, and a reproach to Religion, So, if perſiſted in, that they ſhall greatly weaken and divide us amongſt our ſelves, unite Forraign Enemies againſt us, advance the Popiſh intereſt, loſe *Ireland*, and in end, prove deſtructive to the reformed Religion, and to the Peace and Happineſs of theſe Kingdoms.

In the year 1540. When theſe Kingdoms were oppreſſed under the yoke and Tyrannie of the Prelates, who then were far advanced in the deſigne, to introduce Popery; The Kingdom of *Scotland* did joyne their endeavours with this Kingdom, to procure a free Parliament here, looking upon it, as a chief mean, by the bleſſing of God,

God, to give a check to the designes of the Prelates, who were studying the change of Religion, And to the enterprises of evil Councellours about the King, who were endeavouring to establish an Arbitrarie and Tyrannicall Government; And afterward, when through power and prevalency of Papists, Prelates, and Malignants, this Kingdom was distressed; The Kingdom of *Scotland* did enter into a solemn League and Covenant with this Nation, For Reformation and defence of Religion, the Honour and Happinesse of the King, and the Peace and Safety of the three Kingdoms; And particularly, for bringing the Churches of God therein, to the neerest conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship, and Catechising; For extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, Prophanesse, and whatsoever shall be found contrary to sound Doctrine; For mutuall preservation of the Rights and Priviledges of Parliaments and Liberties of the Kingdoms; For discovering of Incendiaries, Malignants and evil Instruments, that hinder Reformation of Religion, divide the King from his People, or one of the Kingdoms from another, or make any Faction or party among the people, contrary to the League and Covenant, that they might be brought to publick Tryall and punishment; For preserving Peace and Union betwixt the Kingdoms, and defending one another in this Cause; for continuing therein all the dayes of our lives zealously and constantly, against all opposition; and for promoting the same, according to our power, against all lets and impediments whatsoever.

In pursuance of the solemn League and Covenant, both Houses of Parliament have often declared, That they will establish the Reformation of Religion, extirpate Popery and Prelacy, and suppresse Heresie and Schisme; And that they will maintain the Fundamentall Government of this Kingdom by King, Lords, and Commons. And when the Common Enemy being subdued, the Scottish Army was to go out of this Kingdom, in the beginning of the year 1647. And his Majestie by consent of both Kingdoms, was to come to *Holdenby*; The Houses of Parliament, did declare, both to the King, and to the Kingdom of *Scotland*, that respect should be had to the safety and preservation of his Majesties Person, in the pre-

ſervation and defence of the true Religion, and Liberties of the Kingdoms, according to the Covenant; And when the King ſhould be at *Holdenby*, and the Scottiſh Forces gone out of this Kingdom, that they would joyne with the Kingdom of *Scotland*, in imploying their beſt endeavours, to procure his Majeſties aſſent to the Propoſitions agreed on by both Kingdoms; And in caſe the King ſhould not give his aſſent thereunto, that the Houſes were reſolved ſtill to maintain the happy Union already ſetled between the two Kingdoms, according to the Covenant and Treaties. The Parliament of *Scotland* did at the ſame time alſo, publiſh a Declaration of their intentions (whereof one copy was delivered to his Majeſtie, and another to the Houſes of Parliament) That in the interim (untill his Majeſtie ſhould give ſatisfaction to both Kingdoms in the Propoſitions of Peace) there ſhould be no harme, prejudice, injury or violence done to his Royall Perſon; That there ſhould be no change of Government, other then had been for the three years preceding; And that his Poſterity ſhould be no wayes prejudiced in their lawfull ſucceſſion to the Crown and Government of theſe Kingdoms.

Theſe being the Engagements of both Kingdoms joyntly together, and ſeverally one to another, for the ends aforeſaid; We hold it our duty to endeavour, That Reformation of Religion be ſetled and eſtabliſhed as is before expreſſed; and eſpecially, that the Toleration of Idolatry, Popery, Blaſphemy, Hereſie and Schiſme be prevented, leſt we partake in other mens ſins, and thereby be in danger to receive of their plagues: That the Rights and Priviledges of Parliament may be preſerved; That there may be no change of the fundamentall Government; And, that there may be no harme, injury, or violence offered to his Majeſties Perſon, the very thought whereof, the Kingdom of *Scotland*, hath alwayes abhorred, as may appear by all their proceedings and Declarations: And the Houſes of Parliament, have often upon ſeverall occaſions, expreſſed a deteſtation thereof, in their Declarations. Wherefore, we do expect, that their ſhall be no proceeding againſt his Perſon, which cannot but continue and encreaſe the great diſtractions of theſe Kingdoms, and involve us in many difficulties, miſeries, and

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confuſions: But that by the free Councells of both Houſes of the Parliament of *England*, and with the advice and conſent of the Parliament of *Scotland* (which is now ſitting) ſuch courſe may be taken, in relation to him, as may be for the good and happineſſe of theſe Kingdoms, both having an unqueſtionable intereſt therein. We are

Your affectionate Friends and Servants,

6. January 1649.

ſubſcribitur

Lothian,

Jo: Cheiſly,

William Glendoning.

Direct:

For the Honourable *William Lenthall* Eſquire, Speaker of the Houſe of Commons.

FINIS.